NEW MISSIONARY HERALD

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MESSAGE FROM THE EVP

One of the most interesting proposals made by our Directors at the recent Wellesley meeting was that we have more explicit theological content in agendas. In my own Update statement to the Directors I said something on the same wavelength: "We often act as if our business were sending missionaries and sponsoring good programs. But is it a theological aim ("salvation") which ought really to be determinative? What would it mean for the way we operate if this aim (however it may be understood) were understood to be the business of this Board?"

Yesterday the governing committee of the National Council's Division of Overseas Ministries spent an hour in small groups, attempting to frame a suggestion to the Commission on World Mission and Evangelism of the World Council of Churches regarding the "Aim" of that Commission. It was considerable dissatisfaction with the original Aim, adapted in 1961, which led to the main discussion at CWME's Bangkok Assembly in January on "The Meaning of Salvation Today." That "Aim" had read: "To further the proclamation in the whole world of the gospel of Jesus Christ to the end that all men might believe in him and be saved."

The DOM meeting produced no immediate recommendation for revision of that Aim. But I liked very much the draft proposed by my own small group: "Its aim shall be to assist the diverse fellowship of the Christian community in all the world to explore the content and meaning of the Gospel for faith and mission, and to further its communication to the whole world, in word and deed, to the end that all may experience the salvation manifest in Jesus Christ."

I share this with you, the family of the UCBWM, in order to get help on two points:

1) What would be your own proposal for an Aim or overarching objective for our Board?

2) What do you think of using this kind of statement, essentially a theological one, as a means of establishing our objectives?

On the basis of this very comprehensive theological Aim we then would frame specific policies and develop particular programs in flexible and sensitive response to given opportunities at any time, in the light of our actual capacities. The meanings of the theology implicit in such an Aim would be discovered and expounded in the actual process of "proclamation in word and deed" which is the daily work of mission.

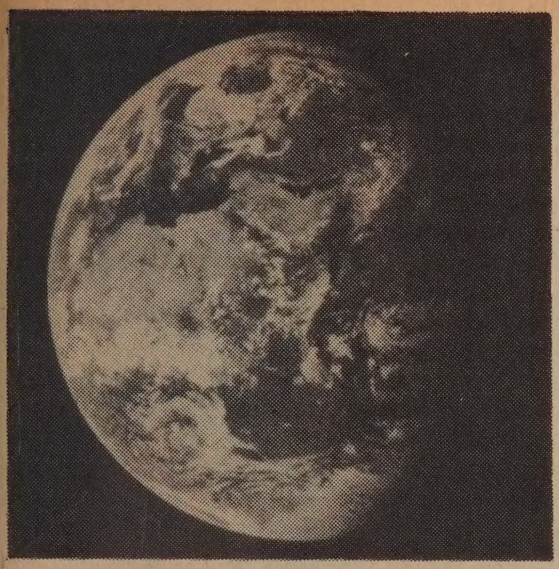
Is this a good way to proceed?

David M. Stanley

ABOUT THIS ISSUE

The picture on the cover is "The Light of the World" by Kaoru Kôno.

The pictures of the world on pages 14, 15, 20, 21, 24, and 25 are from "Global Impressions" in the June, 1973, MAD © 1973 by E.C. Publications, Inc. With permission.



THE SHARING OF OUR FAITH AROUND THE WORLD

by Alfred C. Krass

What did you think when you saw this title--"the sharing of our faith around the world"? Isn't it glorious? Isn't it a generous conception? Isn't it Christian? In other words, the faith is ours, but we don't grasp onto it--we share it--not only at home, not only in the next town, not only in our state, not only with the Indians and the blacks among us, but around the world! What a wonderful theme--human brotherhood! All men worshiping our God, praying like us, singing like us, sending their children to school like us, living in open and democratic societies like us, being respectable and upright people like us, worshiping our Jesus!

It needn't be like that, of course. We could keep it all to ourselves, hold onto it, not share it--or we could share it only with the English and the Germans and our types, but we sense God wouldn't like that. He has given us a treasure meant for all nations. To share: that is, after all, our "manifest destiny."

"My house," we remember he said, "shall be called 'A house of prayer for all people'." All peoples--the civilized and the uncivilized, the educated and the benighted, the morally advanced and the degenerate. . . blacks, reds, yellows . . . those with fair hair and noble eyes and those with slanted eyes and kinky hair. . . the higher civilizations and the idol-worshipers and heathen.

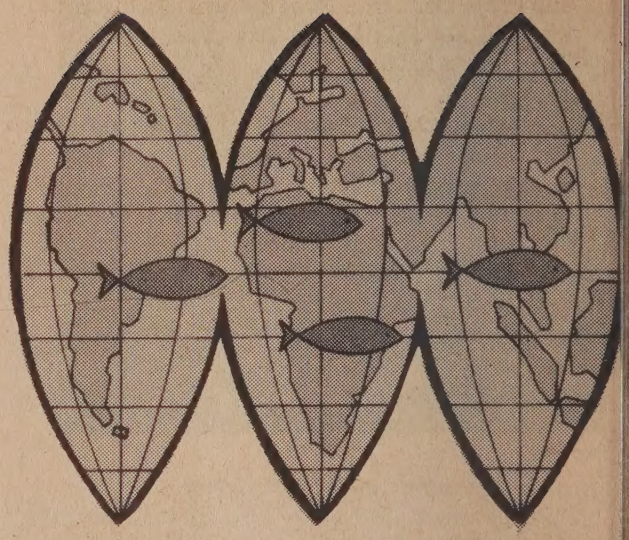
It is, of course, hard. But we will do it. We have heard too many sermons about the difference between the Sea of Galilee, which not only receives but also gives and whose shores are green--and the Dead Sea, which only receives and never gives and which, therefore, got all salted up. That's how it became the Dead Sea. We, however, will be Seas of Galilee, generous and beneficent and, therefore, flourishing. We will--unstintingly--share our faith around the world: the treasures of our artists, the heights of our civilization, the crowning achievements of our musicians. . . the school, the pew, the organ, the ladies' aid, Sallman's head of Christ. . . the vote, the engine, the computer. . . our crafts, our trades, our economic system. . . the suit, the choir robe, the solo--and all to glorify Jesus, our Jesus, all to spread the heights of our civilization.

Mr. Krass is UCBWM Evangelism Consultant. This address was given at the opening worship service at the UCBWM Board of Directors' meeting in Wellesley, Mass., on May 20, 1973.

"Oh, Zion, haste, thy mission high
fulfilling! . . ."

But then a voice is heard, a strange voice, speaking strange things:--

Are not you Israelites like Cushites
to me, says the Lord;
Did I not bring Israel up from Egypt,
the Philistines from Caphtor,
the Aramaean from Kir?
Behold I, the Lord God, have my eyes
on this sinful kingdom and
I will wipe it off the face of the
earth. (Amos 9:7 f.)



and the voice goes on:--

Who is this whose ignorant words cloud
my design in darkness?
Brace yourself and stand up like a man;
I will ask you questions, and you shall
answer.

Where were you when I laid the earth's
foundations?
Tell me if you know and understand!
Who settled its dimensions?
Surely you should know! (Job 38:2-4)

Where were your ancestors when I re-
vealed myself to the Indians as
Krisna?
Sacrificing before the pillars at
Stonehenge!

Where were your fathers when I showed my
self to the Zulus as Unkulunkulu,
the Big, Big One?
Offering pagan sacrifices on the mountai
tops of Germany!

Under what systems of inequity did you
still live when I showed the Baluba
the ways of brotherhood and community

In what darkness did you still roam when
I revealed my wisdom to Confucius?

With what ignorance did your doctors
still plague the sick when I revealed
my healing arts to the Arabs?

Answer me if you can! Speak and I will
listen!

And I will ask you yet other questions:-

When your Patrick Henry cried, "Give me
liberty or give me death.'"
Why could you not give liberty to the
African children on your plantations?

When your Andrew Jackson talked of "peo-
ple's democracy,"
Why were you despoiling my Indian peo-
ple of their land?

When your Theodore Roosevelt made you proud of your strength,
Why did you use it to consolidate your empire over the Cubans and Filipinos, and to subdue Latin America with "dollar diplomacy"?

When your Herbert Hoover offered you "two chickens in every pot, two cars in every garage,"
Why could you not hear the cries of the Chinese in their famines?

Answer me! (if you can). Speak, and I will listen.

When Franklin Roosevelt offered you "a new deal for the forgotten man,"
Why did you show no zeal for the forgotten men languishing in your allies' colonies?

When John Kennedy told you, "Do not ask what your country can do for you, but ask what you can do for your country,"
Why did you continue to mortgage your land to the soil banks while my children in India were starving?
Why did you not teach that doctrine to your corporations and stop them from gobbling up the resources of others?

When Lyndon Johnson told you to dream of a "Great Society,"
Why could you not allow the great societies of Southeast Asia to determine their own destinies?
Why did you burn their people with napalm and fill their land with bomb craters, and pesticides, and corruption?

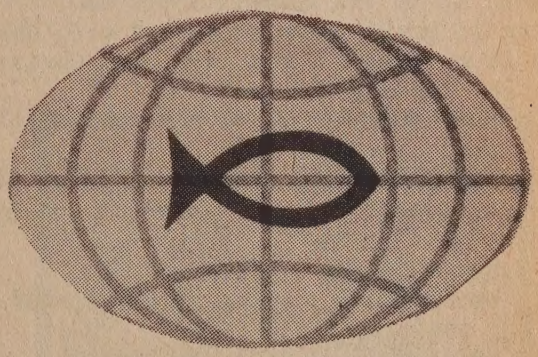
When Richard Nixon told you how you had achieved "Peace with Honor,"
Why could you not honor the peace?

Speak to me, and I will listen.
Tell me, O American Christian, of your faith, and I will gladly hear.
Tell me of your generosity, and I will repay you.
Tell me of your beneficence, and I will congratulate you.

What? You have no reply?

Man

What reply can I give you?
I am a worm, Lord, and not a man;
I have spoken once and now will not answer again;
Twice have I spoken, and I will do so no more.
I have spoken of great things which I have not understood, things too wonderful for me to know.



Therefore, I melt away; I repent in dust and ashes. (Job. 42:3-6)
My righteousness is indeed as filthy rags,
My One Great Hour of Sharing but a pittance.
Depart from me, Lord, for I am a sinful man--
I have lived for myself and not for you;
I have glorified myself, not your Son.
I have given pennies but withheld love.
No, I shall never speak again.
Woe is me, for I must keep silent, for my eyes have seen the King (Isaiah 6:5) and my sin is ever before me.

God

Look, son of man. Look at the deed I am doing--
See this coal, see, it has touched your lips;
Your blasphemies are no more--
I have put my love in your heart.
Go forth and give, go out in love.
No longer need you be a man for yourself,
Now you can be a man for others.
Go and share this time not your faith, but my faithfulness,
Not your Jesus, but my righteous Son, the Lamb slain for your sin.

Man

Lord, it is too wonderful for me!
Have I, truly, been crucified with Christ?
Is it no longer I who live, but Christ who lives within me?
And the life which I from now on shall live,
Shall I live it by the faithfulness of the Son of God, who loved me and gave himself for me?

His name, then, shall I proclaim--and not my vanities!
His grace shall I sing, and not my charity!
A beggar, I shall go out to tell other beggars where to find food;
A forgiven sinner, I shall go out to announce that forgiveness is available.

Once my people were no people, but now you have made us your people!
Once we had not received mercy, but now we have received mercy!
We shall go out to declare the wonderful deeds of him who called us out of darkness into his marvelous light. (I Peter 2:10)

By our word and our deed we shall testif
to what you have done in Christ,
and participate in your ongoing acts;

We shall convert napalm into cool wells for the thirsty
and pesticides into fields ripe for the hungry to harvest.

We shall labor to end oppression and alienation,
to bring justice and brotherhood among nations,
to send light down the dark corridors of the Pentagon,
to cause human concern to shine like the sun through the windows of Wall Stree

In partnership with men of good will eve where,
we shall labor for a day of good will,
When howitzers shall be beaten into harvesters,
and smart bombs into generators of light

From all to whom we go
we shall seek to call forth the response of conversion to your willing service,
as we seek continually to be converted ourselves;

Together with them we will seek to build up and empower people everywhere,
to exemplify your grace and purpose in Christ,
to act responsibly in the midst of our societies, exercising out of faith our commitment of love,
as we walk in the Spirit.

We shall go out, not to extend our empir but the Kingdom of the Prince of Peac
to work for the day that at Jesus' name, every knee should bow and every tongu confess that "Jesus Christ is Lord"
to your glory, O God, our Father! (Phi 2:10 f.)

URCH UNION IN GHANA AND INDIA

Seven churches in Ghana are planning to merge into a single church which will have a membership equivalent to a quarter of the population of Ghana. The seven churches--Anglican, African Methodist Episcopal, Evangelical Presbyterian, Lutheran, Mennonite, Methodist, and Presbyterian--took this historic step in January, and Dr. Christian G. Baeta, a member of the Evangelical Presbyterian Church, emeritus professor, and former head of the Department for the Study of Religions, University of Ghana, was elected chairman of the 30-man Ghana Church Union Committee which will work out the details of the merger.

The name of the new church has not yet been selected.

Spiritual or independent churches will be welcome to join the new church, but will first have to become members of the Christian Council of Ghana, which will screen them.

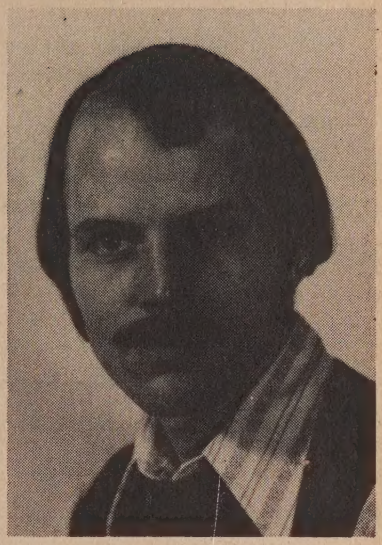
Representatives of the Church of North India and the Methodist Church of Southern Asia met in consultation in February. The two groups are moving ahead toward their proposed date of union, November 29, 1973. In the meantime interim arrangements will be made concerning property, institutions, the channeling of funds, the place and role of women in the new union, and arrangements for present Methodist employees.

Umhlaba Ogcweleyo

Abantu Abagcweleyo

"Whole Earth - Whole People" in Zulu

COMPOSER



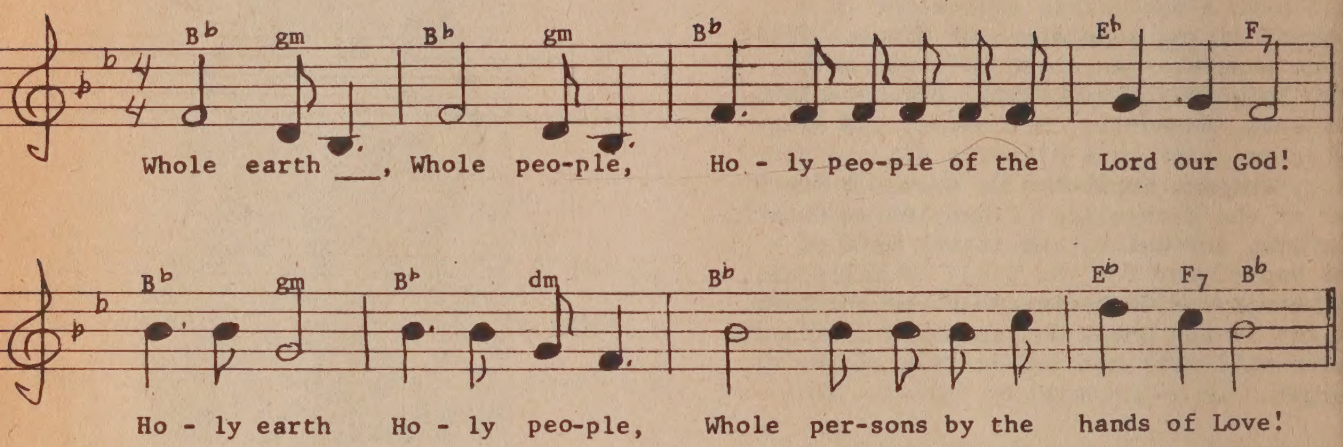
The composer of "Whole Earth - Whole People" (which appears on the next two pages) is Peter V. Hayn, associate minister for Christian education, the Congregational Church of Needham, Mass.

A print by Akiko Hiraide which makes use of the Hebrew הַלְלוּיָהּ (hallelulah). From the March issue of Seisho To Kyokai (The Bible and the Church), monthly Kyodan publication.

WHOLE EARTH - WHOLE PEOPLE

by Peter V. Hayn

REFRAIN



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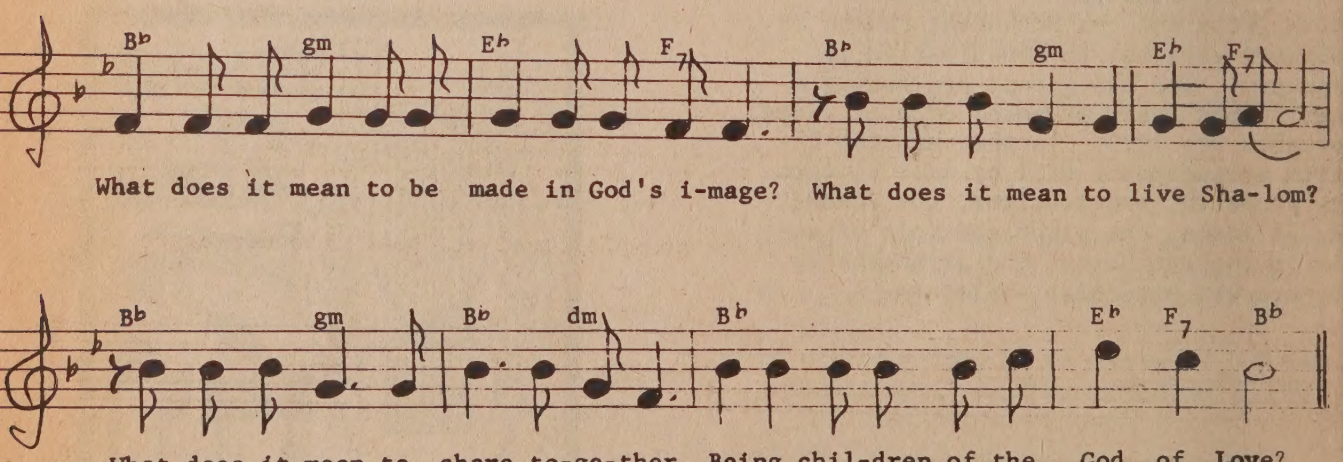

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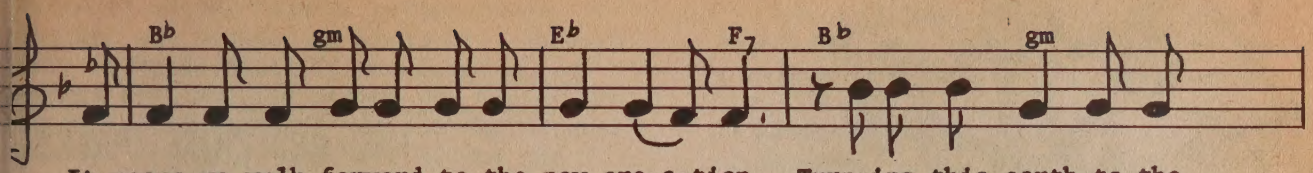
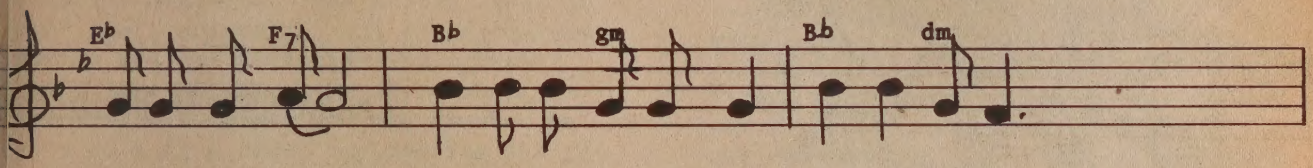
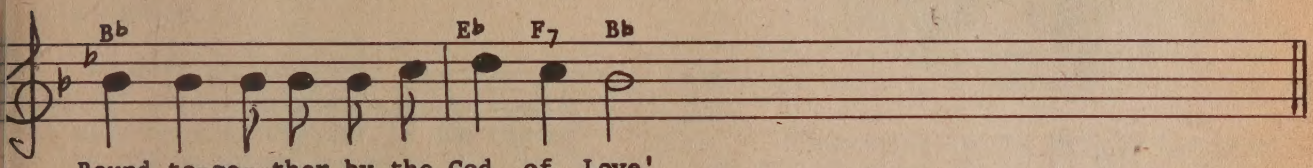


It means we walk forward to the new cre-a-tion, Turn-ing this earth to the

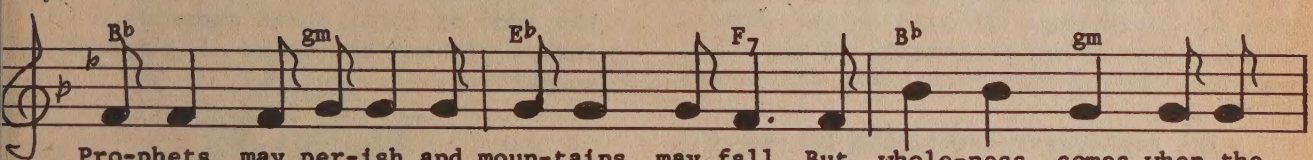


kingdom once more! We are His peo-ple both men and wo-men,

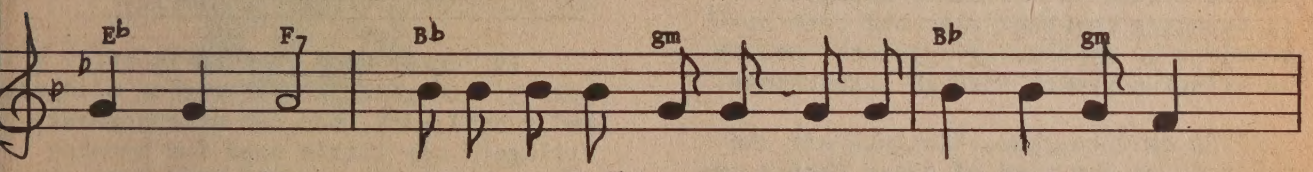


Bound to-ge- ther by the God of Love!

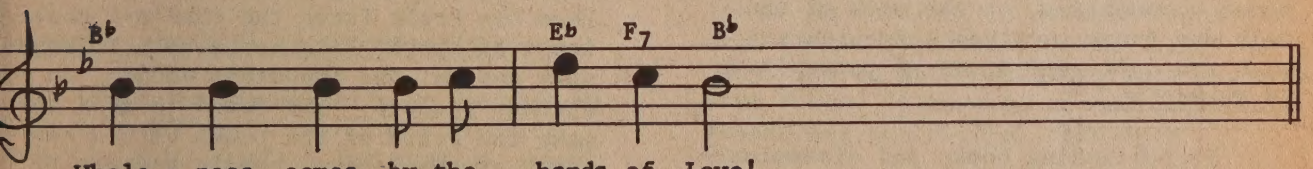
VERSE 3



Pro-phets may per-ish and moun-tains may fall But whole-ness comes when the



par - tial flees. If we are God's peo-ple, then we bear this mes-sage:



Whole - ness comes by the hands of Love!

For G Major substitute the chords in parenthesis with the chords following:

(B♭) G; (gm) em; (E♭) C; (F_7) D_7; (dm) bm

CAPO on 3rd Fret.

THE REDHOUSE PRESS:

A MISSION BRIDGE

A bridge is presently being built across the Bosporus between Europe and Asia. The cables are high between the towers and the roadbed has been raised into position, piece by piece, in a time-consuming process. It will be the only bridge between two continents in the world.

The Redhouse Press of the United Church Board for World Ministries working in Turkey is a similar bridge. It is bringing together what has been assumed to be impassably separate, and it is bringing growth through interchange.

He said to them, "Go into all the world." As the work of Jesus Christ implies communication with a diversity of human communities, so the work of the Redhouse Press involves communication with the different kinds of communities in Turkey.

In publishing books and disseminating information through the printed page, the Redhouse Press is similar to any secular publishing house but in motivation it parts company, for the Press's aim is to:

1) make possible an awareness of the order and beauty of God's world and the interdependence of all living creatures;

2) stimulate an awareness that this order can be reflected in one's own investigations--even on the child's level;

3) broaden the area of choice and wid the fund of total human experience in Turkey without the taint of judgment or comparison.

Why the Redhouse Press in Turkey?

In Turkey book reading is still a luxury. In general, books mean drudgery and school work, not fun or enjoyment. Villagers see little need for knowing how to read, and even if they did, there would not be enough money to buy books. Thus the Press faces the constant challenge of keeping its books both inexpensive enough, and important enough, to attract readers. The Press is able to make the price of the books within the reach of the general public because of the gifts that have come to it through the UCBWM. Part of the interest and importance of the books also comes from their bi-cultural perspective.

In the Redhouse Press the UCC has an arm of mission which offers a wide

range of ideas, ideals, perspectives, resources and broadening horizons. Through such books as those in the Family Life Series and the Life Around You Series the human institutions of man and the natural wonders of man's home have become the means of Christian-Muslim interchange and creative dialogue. The artist, scholar, publisher, scientist, and educator--the Muslim and the Christian--have been drawn together by a shared sense of responsibility to man and his creator as they work as a team, emphasizing the total study of community and intercommunication of facts and beliefs across multiple borders.

As work on the books continues, theological questions are not only common but also easy to discuss in the context of the common grappling with the problem of communicating mutual discoveries. Through this kind of dialogue a clearer understanding of communication becomes possible.

Language the Tool of Communication

Words sometimes carry in Turkish an entirely different meaning from their English equivalents. For example, "God" and "Allah" are as nearly synonomous as two such heavily laden words in different languages and cultures can be. But related words like "godly" and "God-fearing" are not so easily translated. In English they suggest a reverence for the diety. Their Turkish literal translations bring connotations of stifling hostility to change.

This difference of meaning often interferes with communication. To quote a Redhouse editor: "In a conversation with a member of the Turkey Schools' Board of Managers we both stressed the urgency of the dialogue between cultures. But as soon as I mentioned 'a spiritual significance' his thought became clouded with the meanings of a conservative religion: a ritual of praying five times a day, memorizing the Koran in a language one will never understand, and believing that every action one makes has been predetermined and written on one's forehead.

"'Spiritual significance?' he said, 'I don't understand what you mean, and I'm not sure it's relevant.'

"Returning to the original urgency, we talked about the exchange of ideas and values, the knowledge of each other as individuals, the working together for common goals and common betterment, the thrill and necessity of sharing friendship and responsibility and diversity. He was referring to all this when he said, 'You must find ways of telling people in the States that the work of the Board is meaningful and valued here.'"

Widening Contacts

The Redhouse Press projects, particularly the Life Around You Series, have opened new and exciting contacts in Turkey:

1) Through a program of "Give Gift Books" to village schools, libraries, and children's societies the Press has stimulated the interest of certain industrial organizations and businesses which not only wish to give social service but also have become interested in the cause of preserving the natural resources.

2) In a precedent-making decision, the Ministry of Education accepted the first book in the nature series, Migratory Birds of Turkey, almost immediately upon receipt for sale in the schools throughout Turkey. Four more are now on sale: The Common Birds of Turkey, The Mammals of Turkey, The Mountains of Turkey, and The Forests of Turkey.

3) A Society for the Preservation of Turkey's Wildlife is being organized by a group of Turkish people inspired and encouraged by the Redhouse Press. These same people are instrumental in a project sponsored by the World Wildlife Fund in cooperation with the National Park Service in Turkey to save the nesting grounds of the only Bald Ibis left in Turkey and perhaps in the world.

4) National and international groups, including the local press, recognize Redhouse Press leadership. Praise for the nature books has come from the Director of Turkey's Ornithological Society (Foreign Section), the former Minister of Turkish Culture, and also the Director of the European Information Center for Nature Conservation in the Council of Europe. Turkey's Life Magazine, Hayat, and the International Wildlife magazine published in Washington, D.C., each featured the work of the members of the series in articles.

Other publications include the Family Life Series which is concerned with relationships in marriage and the family, and which grew out of discussion and dialogue with graduates from our mission schools, two newsletters, "Current Turkish Thought" and "Dear Friends," which keep a wide audience around the world up-to-date on area thinking and mission activities, a comprehensive guide-history to the city of Istanbul called Strolling Through Istanbul, already sold out and being reprinted, and a short guide for the spring influx of tourists. Over 15,000 of our various dictionaries (valuable tools in bi-cultural communication) are distributed yearly, and revision and reprints take a major part of our effort.

In summary, the Redhouse Press is limited only by energy and finances. There will be growth as long as its projects do not become goals in themselves but remain open-ended channels to an ever-widening involvement with people engaged in a common task and in a common commitment--a bridge, an interchange of ideas among Christians and Muslims.

Redhouse Press
Istanbul, Turkey

CROSS ABOVE JAMKHED

The following is the conclusion of Dr. Mabelle Arole's report to the UCBWM Directors at Wellesley, Mass. on May 21, 1973:

"Our basic aim in going to Jamkhed was because there are no Christians there; many people have not heard about Jesus Christ and we want to show our people his love. We cannot do it openly by preaching; the only way we can do it is through our work.

"At the very beginning the people kn that we were Christians and they were ve suspicious of us. At the public meeting one of them got up and asked what we wer going to do about our religion--whether we were going to force people to take up Christianity. A cabinet minister of state got up and said that he had dealt with Christians before in many capacitie and that if anyone, just looking at what we were trying to do, was convinced of our faith, he was at perfect liberty to change his religion.

"As time went on, there were many opportunities of telling people about Christ because very often they come and ask us why we are there, why we do such things. Finally the community, totally non-Christian, came to us and said, "You have to put up a cross." (In the origina plan there was no cross on the hospital building.) They came to us and they said "You have to put up a cross over your hospital building because now we know that it is this cross which has brought you to us and it is this cross which is driving you to do all this and therefore everyone around should know about it."

"And so they themselves designed and constructed a cross on the hospital buil ing which is lighted at night. Then the put crosses on the gate and on the front of our house and on the ceiling and ever where as a symbol that it is this cross which is making us do this.

"Therefore, although people do not openly accept Christianity, they are beginning to recognize its influence and effect on people."

DISTINGUISHED ALUMNUS

A very special honor has come to Dr. Peter G. Gowing, UCBWM missionary and regional professor of the South East Asia School of Theology, Singapore. On January 29th, he was given the Distinguished Alumnus Award for 1973 by his alma mater, Bangor Theological Seminary, Bangor, Maine.

The award, presented on behalf of the School's more than 600 alumni by Rev. M. Ronald Beinema, alumni president, at their annual meeting during Convocation Week, reads as follows:

"The 1973 Distinguished Alumnus Award Presented to Peter Gordon Gowing, Class of 1953, who has rendered distinguished service to the church of Christ--as a pastor to the churches of Maine and men in the U.S. Navy, as a missionary to churches of Southeast Asia, as a teacher at the Divinity School of Silliman University in the Philippines and the South East Asia Graduate School of Theology in Singapore, as an author of two important works about religion in the Philippines, as a student whose scholarship has earned him among other degrees a Th.D. and Ph.D.

"We, therefore, in recognition of his splendid service to Christ and his church, we his colleagues, unite in honoring him by presenting him this award. General Alumni Association, Bangor Theological Seminary, January 29, 1973."

Dr. Gowing first became a missionary to the Philippines in 1960, teaching in the College of Theology, Silliman University. In 1967 he became professor of Christian History and World Religions at the Silliman Divinity School, and director of the South East Asia Studies Program. During this time he authored the two books: Mosque and Moro: A Study of Muslims in the Philippines and Islands Under the Cross: The Story of the Church in the Philippines.

Ronald Beinama, alumni president, presentin award to Peter Gowing (right).

In 1971, Dr. Gowing became regional professor of the Southeast Asia Graduate School of Theology, traveling from Singapore to Taiwan, Indonesia, Thailand, Burma, the Philippines, and Malaysia to teach courses at seminaries participating in the program.

This year on furlough, he has been visiting professor at Eden Theological Seminary in Webster Groves, Mo., teaching a course on Islam and the Quran and giving public lectures on "War and Peace in Southeast Asia." At the annual Pastor's Convocation in April, he gave lectures on "Turtleshell or Backbone for Christian Mission?" and "The Crunch for Christians Today in Three Asian Countries."

The last part of Dr. Gowing's furlough will be spent in Indonesian language study in Madison, Wis., and Singapore. In January he begins teaching at Union Seminary in Jakarta, Indonesia.

ROCKY ROAD IN THE PHILIPPINE

by Elinor G. Galush

On Maundy Thursday, 1973, I was privileged to participate in a retreat of a large metropolitan Manila church. Business people, professionals, and national church leaders gathered at a private home outside the city. Discussion was brisk and open, and fairly quickly the issue of the current Philippine situation surfaced: "Is martial law in the Philippines the will of God?"

Public debate about government policy is prohibited in the Philippines today. Freedom of the press is dead--newspapers carry little more than explanations of the latest presidential decrees and letters of instruction. Freedom of assembly is non-existent except by specific permission or for purposes of public worship. Those who oppose the Marcos "New Society" government and its rule by martial law are subject to arrest and detention without trial. "Is martial law the will of God?" The question was discussed with honesty and deep concern.

Perhaps the most profound comments were those of former Senator Javito Salonga, the most likely opposition candidate for President before martial law ruled out such luxuries as elections. Salonga stated, in fine Niebuhrian style that all societies, old or new, stand constantly under the judgment of God. None can be equated fully with the will of God. All was not good or bad in the old Philippine society; all is not good or bad in the "New Society." In the midst of all societies God is at work to redeem and renew them for the good of his people. God is not defeated by old societies or by new ones. Ours is an East faith that God is not dead but living.

Doing theology in the context of a police state is risky business. An unknown number of Christian student leaders, intellectuals, and social activists have been detained. Only the arrest of "notorious revolutionaries" is noted in the press. Others are picked up quietly and their fate seldom known until, and if, they are released. Many of those detained in the early weeks after martial law was declared are now free--if house or city arrest and constant surveillance are freedom. Or is one "cleared," havin

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bought release by "taking amnesty"--swearing allegiance to the current administration and pledging never again to engage in acts against the government?

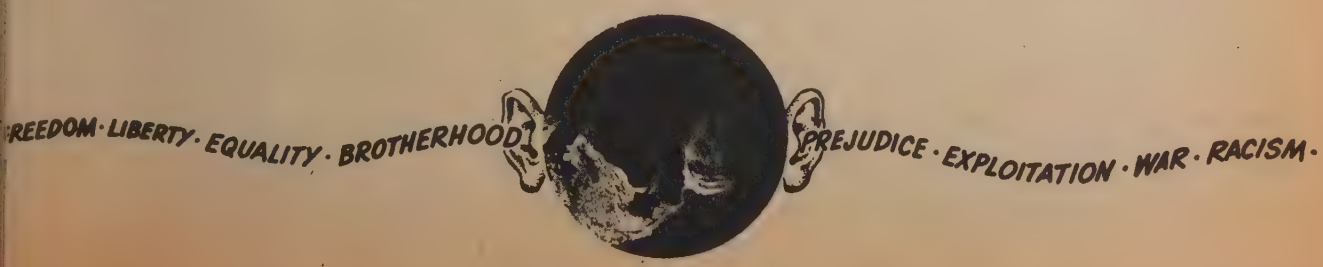
Others are in hiding, eluding the military authorities and trying to keep alive the fires of dissent against a repressive regime that maintains the privileges of the ruling elite at the expense of the masses of the poor, continues to amass private wealth, and courts U.S. favor by assuring U.S. business of continued highly profitable concessions that rob the islands of their natural resources and keep hordes of people in squalor.

There are positive features of the New Society: the cities have been cleaned up--streets swept and litter-free, traffic better regulated, and squatter shacks leveled. But where are the squatters now? Relocated twenty miles out of the city on parched hillsides, living in equally miserable shacks without any sanitary facilities, far too few wells, and little way to get back into the city and at least the day labor jobs some had held before. Relocation--not solution--is the proper term for this exercise in cosmotology for the city--to make it more attractive for the businessmen and tourists whose dollars and yen the government so avidly seeks. The squatters have no way to counter government acts to beautify Manila at the expense of their jobs--their livelihood.

The 7000 islands of the Philippines are troubled indeed these days. Everyone you meet is careful to affirm the goals of the "New Society"--discipline, hard work, integrity, land reform, education to meet national needs. But underneath there is great cynicism about the possibility that actual reform will result from the actions of the current dictatorship. The much publicized end of corruption is not yet--even the government has renewed its call to curb the base habits of the old society that have begun to creep into the new. Corruption seems to have gone underground, along with much dissent. Land reform is hedged about with so many exceptions (e.g. sugar and coconut land) and so little implementation as to be slightly more than a slogan. Education for the functional tasks of development has been discussed for years, but is still far from a reality in this degree-hungry land.

No one doubts that change, even radical change, was needed to overcome the desperate disparity between rich and poor, to stem the ravages of rampant corruption, and to slow, if not halt, the looting of the riches of these islands by American, Japanese, and other foreign economic interests in league with the elite of Philippine society. But to believe that such change can be brought about by a regime mired in corruption, wedded to wealth, and dependent on the power of the military sustained by U.S. aid is a hope that dims with each passing month.

The degree of American involvement in it all is problematic. We have enjoyed special economic privileges in the Philippines since the days of our colonial empire there. Marcos has been quick to assure U.S. business that it need not fear the ending of the Laurel-Langley Agreement in 1974, despite the pre-martial law Supreme Court decision that ruled against land ownership by Americans.



The importance of the huge Clark Air Force Base and the Subic Bay Naval Base to U.S. military policy in Southeast Asia spells U.S. acquiescence, if not approval, for Marcos government moves. U.S. AID involvement in training and equipping the Philippine military, along with our open use of civilian facilities to supply and ship material to Indochina, leaves us more than disinterested observers as democracy dies in the land we had loved to advertise as the showcase of democracy in Asia.

One last deeply troubling factor is the current bloody war in the southern island of Mindanao. Muslim restiveness after centuries of enmity with Christian Filipinos is heightened now by the influx of Christian settlers onto land long held, if not farmed, by these Muslims. To keep or to regain control of this land they have known as theirs since before the coming of the Spaniards, and disillusioned with the leadership of autocratic local datus (clan chiefs) who take no initiative toward a progressive future, Muslims are battling with the settlers who are augmented by the Philippine military and by civilian Barrio Self-Defense Units, which are armed by the Government.

Some Maoist-oriented leadership and weapons from overseas have given the Marcos government an excuse to treat the current phase of this long resistance struggle as a rebellion fomented from outside the country. The government policy, however, of funding the traditional datus, arming Christian civilians against Muslim resisters, pouring in troops and heavy armaments, and even bombing suspected Muslim concentrations, hardly moves toward a solution of the problem that many Muslims see as a continued attempt to Christianize them and deprive them of land, culture, and religion.

The 1970 census reveals that in Cotabato province, location of some of the most recent fighting, the Christian population for the first time exceeds that of the Muslims. In the November, 1971, election formal political power shifted from Muslim to Christian so that the provincial governor and two-thirds of the Cotabato mayors are now Christians. The erosion of the Muslim landbase has rapidly accelerated since that time.

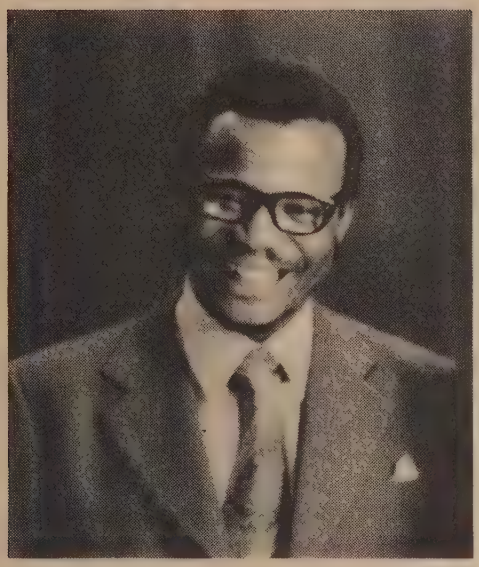
The butchery which characterized the fighting this spring has heightened the fear and frustration of both Christian settlers and Muslims so that reconciliation seems far away despite Government promises of massive aid to the province to help the Muslims. It is ironic and tragic that the needed public works--roads, irrigation projects--which much of this aid supports in troubled Cotabato have so far helped Christian settlers far more than Muslims. This fact is not lost on the young, educated, and often radical, Muslim leaders who want justice and change for their people.

One awful question: will continued unrest on Mindanao be one more excuse for an oppressive regime in Manila to maintain its dictatorial power over freedom-loving people?

People are a poem,
a mystery and a song
which must be learnt again and again
which must be learnt slowly
with care, with reverence,
with wonder, with love
learnt endlessly and joyously.
People are like this.

Zambian Grandfather

INTRODUCING CHIEF BUTHELEZI



One of the honored guests and speakers at General Synod in St. Louis in June is Chief Gatsha Buthelezi (Boot-a-lay-zee) of South Africa, leader of more than two million Zulus and chief executive officer of the KwaZulu legislative assembly. A graduate of Adams College, and now a member of the Governing Council of Inanda, Chief Buthelezi has been very close to the work of the UCC. He and his wife, Princess Irene, who will be accompanying him to General Synod, presently have two daughters at Inanda.

In May Chief Buthelezi was honored by the South African Society of Journalists which presented its first Newsmaker of the Year Award to him in Pretoria.

Recently when Chief Buthelezi gave an address to the Durban Jewish Club, the following biographical sketch was used in introducing him. The Whole Earth Newsletter thought this sketch would be of interst to UCC members, and especially those attending General Synod.

"Ladies and Gentleman, may I be permitted to give you a profile--a biographical sketch of our honored guest.

"His father, Chief Mathole Buthelezi, married his mother, Princess Constance Magago, when she was 26. The Princess was the daughter of King Dinizulu and a full sister of King Solomon. The marriage was arranged to cement a rift in the Royal House and thereby cement an historic association between the Usuthu Royal tribe from which the Paramount Chief descends and the Buthelezi Tribe who were the traditional advisers to the Royal Family.

"Although she was the tenth of twenty wives, it was decided that from this line would come the future Buthelezi chiefs. Two years later, as is said in the Zulu idiom, 'the nation shook' when Princess Magago gave birth to a son on August 27, 1928, at Ceza Swedish Hospital.

"When his father heard the child was a son he said it was too good to be true and just another Usuthu lie and the boy was named Mangousuthu, which means lie of the Usuthu. Gatsha, his second name, means branch of a tree. Two daughters were born in later years.

"Princess Magago today is a lady of 72 and an extremely close band exists

between mother and son. She is, in the son's words, better than any history book--one of the last traditional Zulus. Chief Buthelezi readily acknowledges his respect for her foresight and wisdom, and it's not unusual to hear him say, 'I discussed such and such with my mother until late last night.'

"Shortly after birth the boy was whisked off to Solomon's Royal Kraal at Nongoma where he grew up with Cyprian and other members of the Royal family under the tutelage of his grandmother. Here he received his early education and then proceeded to Adams College near Amanzimtoti where he matriculated. Dr. Edgar Brooks was his principal and the mission education and life as an active Christian has been a key factor in his thinking and development. Here, too, he had an early training in his fighting skills--his favorite sport was boxing and he seems to have transferred his lightning boxer's reflexes to politics.

"His university education was received at Fort Hare, but he wrote his final B.A. degree examination in history and native administration in Durban after being expelled from Fort Hare for being involved in a demonstration during the visit of the then Governor General.

"After this Chief Buthelezi worked as an interpreter clerk in the Bantu Affairs Dept. in Durban but resigned after a year with the idea of doing articles to become a lawyer. It was at this stage that he was suddenly called home to the Reserves when a disagreement over leadership threatened to split his tribe. He was elected an acting Chief of his tribe in 1953 and this position was confirmed in 1958.

"He served as prime minister to Paramount Chief Cyprion for 16 years and opposed the establishment of a Territorial Authority, and his influence among the Zulu people delayed its founding for many years.

"After the acceptance of the Zulu Territorial Authority he was elected Chief Executive Councillor of the Kwazulu Legislative Assembly in April 1972. On becoming prime minister he stated 'the immense problem facing the Government and Zulu people can only be solved with honesty and if we place our cards on the table.' He declared the biggest enemies of his people to be malnutrition, poverty and ignorance and pleaded for a comprehensive system of free education which was basic to all Zulu development.

"After his election he was seen to take out his handkerchief and dabbed his tear-filled eyes. 'The confidence my people have shown in me is moving. I have a difficult task before me, one for which I need God's guidance.'

"Behind Chief Buthelezi stands his wife, Irene Mzila, and seven children. He met his present wife in 1948 at a cousin's wedding. It was a love match and they were married in 1952.

"She was brought up in the urban surroundings of Johannesburg, and trained as a nurse in Durban. For a city girl the transition from Johannesburg to Durban to Zululand was great but her easy-going nature helped her to quickly adapt to country life. Although in the political background she is, as in the case of most successful men, the woman behind that successful man. 'I back what Gatsha says--all he is fighting for is so important for the future.' She is helping to make dreams become realities by being what she is, a dedicated concerned wife and mother.

"In an interview given in London in 1963 Chief Buthelezi said he had one marital problem--how to remain happily married to one wife while 95% of his subjects want him to follow their examples to marry again and again.

"Among his many attributes Chief Buthelezi is also a film star. He ventured into the film world when he contracted to provide from his tribe most of the fighting men needed for battle scenes in the film ZULU in which he himself played the role of King Cetewayo. He uses saccharine and when asked why replied: "'Well it's not that I am avoiding South African sugar--it's just that I've been on a diet ever since I saw myself as King Cetewayo.'

"Chief Buthelezi's reading favors history from Donald Morris's Washing of the Spears to Tolstoy's War and Peace. Of Alan Paton's Life of Hofmeyer he said 'I lived, ate, and slept with that book.'

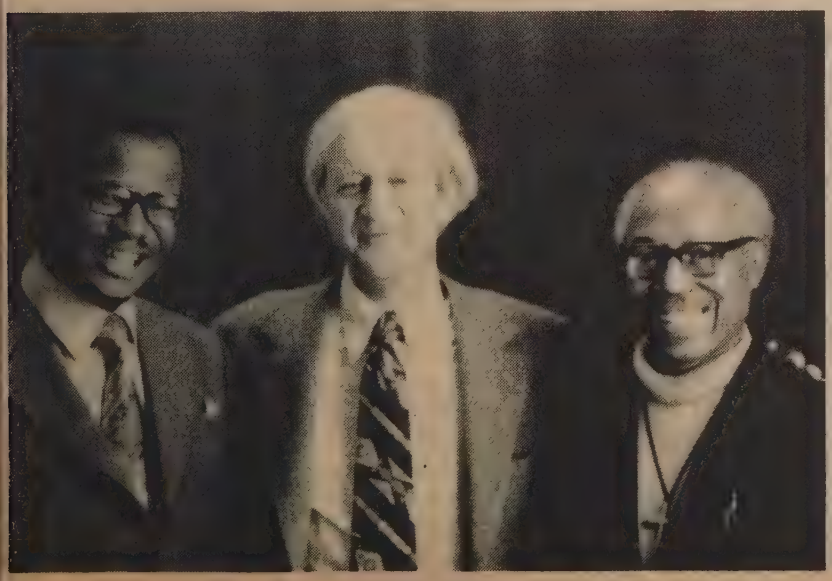
"Many people have found it difficult to fathom the Chief's subtlety and cannot believe he writes his own speeches and maintain it must be the work of Alan Paton to which accusation Mr. Paton has replied, 'I wish I could claim authorship of Chief Buthelezi's speeches because of their brilliance. Honesty compels me to admit that this is not true. I might consider asking him to write my speeches for me.'

"When Chief Buthelezi experiences deep depression he turns to music. He has hundreds of records and if there is no one about he puts on one of his favorites, turns the music up loud until, as he says, 'it gets right into my pores.' I love Mozart, Grieg, and, of course, all Africans find their souls in Handel's Messiah. Although Chief Buthelezi has dozens of ballet long-playing records, he had never seen a ballet performance until he attended one in Scandinavia in 1970. 'It was absolutely beautiful--unbelievable' he said. Despite the lack of opportunity for cultural persuits in Zululand, this descendent of Zulu warriors has managed to tune into the world.

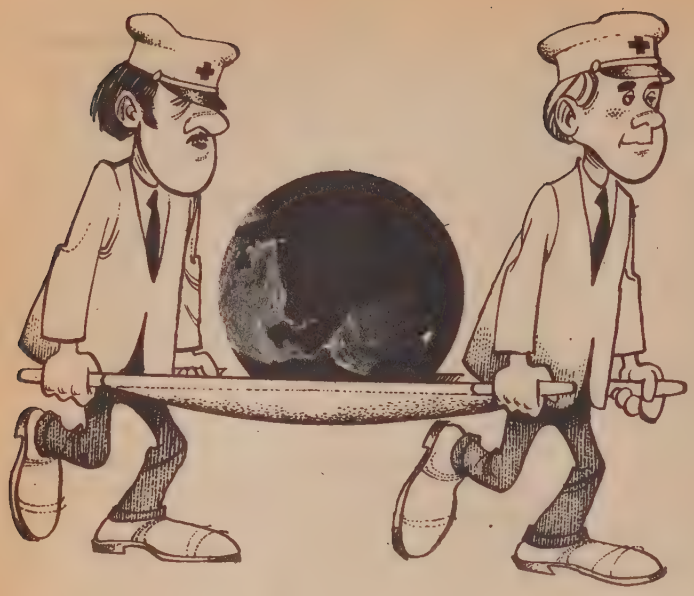
"Yet first and foremost Chief Buthelezi is a Zulu. He has emerged as the rallying point for an awakened Zulu nationalism. Through his forthright speeches he has become a name and a hope in nearly every black home. His outspoken challenges to the South African Government and his people and his ability to express the aspirations of the Zulus, have earned him increasing respect across tribal and color lines. Zulus are now more aware of their heritage and more challenged by the future than at any other time since their defeat by British Imperialation at Ulundi in 1879.

"His reasoned arguments and skill as a debater give his views impact. A student of history, he looks at events against the wider canvas of history in the background.

"When he addressed a history-making meeting at Stellenbosch University earlier this year he said, 'What an historic occasion--a descendant of King Mpanda, brother of King Solomon, the founder of the Zulu nation and King Dingana--to speak to the descendants of the Voortrekker Volk--both peoples having been forged in this African wilderness.' What a great moment it must have been when Chief Buthelezi received a standing ovation at this source of Afrikaans Nationalism and Afrikaans culture and what a break-through in human relationship in our country."



Chief Buthelezi with Howard Schomer, World Issues secretary, and Chester Marcus, regional secretary for Africa.



WORLD HEALTH CRISIS

Bad weather and massive crop failures in a belt stretching from Central America through sub-Saharan Africa to South Asia over the past several years have brought severe famine to India and six West African countries, and have reduced the world's supply of food for 1973-74 to a 20-year low of 28 million tons. (Two years ago, the global stockpile stood at 63.7 tons of grain.)

The Situation in India

The Indian drought, the worst for a hundred years, has produced severe food shortages in 14 of the 21 states, affecting some 200 million people. Hardest hit have been the states of Maharastra (50 million population), Gujarat (26 million), and Rajasthan (26 million). Crops cannot grow; there is little or no water; cattle are dying by the thousands and being sold for a pittance; tens of millions of people are out of work; many families have left the land and crowded into the towns and cities.

An observer writing in the March University News (University Board of India and Ceylon) described the scene in Maharashtra:

"As you drive from place to place as far as the eye can see the arid land is parched, broken at several places due to intense heat looking almost waste land. Patches of green are rare and too far between. Even birds have flown away. The only men you set sight on are those working at relief camps started by the State Government where emaciated humanity can be seen crushing stones or carrying sand and pebble over their heads to widen a road or, at a few places, to build a bridge.

"It is reported that nearly 20 out of the 26 districts of Maharashtra are facing scarcity, which means that nearly 25,000 villages with a population of 20 million are affected. In some parts of the State this is the third continuous year when the rain gods have failed to oblige. As Prof. V.M. Dandekar, Director of the Gokhale Institute of Politics and Economics at Poona, observed when I met him on the 8th of February, 'the situation is already terrible. . .and the worst is yet to come.'"

"In Aurangabad Division alone nearly 68 lakhs people have been affected and over 4 million head of cattle have moved to distant Vidarba in search of food and

water. This is the official estimate. In Sholapur the situation is worse still. Almost the entire district is in the grip of severe drought for the second successive year. In Osmanabad and Bihar neither the Kharif nor the Rabi operations could be carried out. And in all these places there is neither adequate fodder for cattle nor water for anyone.

"In several places efforts are being made to dig wells deep enough to strike water. The water table itself having gone low, the efforts do not always prove successful. It is reported that at one particular village, out of ten or so places tried for a well, water could be struck at only one place at considerable depth. And ultimately the water turned out to be so muddy that it was impossible of being put to any use. It is in this respect that the 'worst is yet to come.'" During summer (May, June) water will almost be not available. Even as it is, water to several villages is moved by tankers and in bullock carts."

Telfer Mook, UCBWM regional secretary for Southern Asia, on his return from a recent trip to India, described the effect of the drought on farmers. He told of one who had sold a bullock for 5 rupees (about 65¢) to buy food for his family. Another had walked a pair of bullock a hundred miles to a spot where, he had heard, there was a watering place for cattle. When he got there, he found this to be a false report. He sold the bullocks for a bunch of bananas and walked back home again. Many farmers who have been putting aside seed for the next planting season have been forced to eat the seeds to stay alive. With no seed to plant and with no bullocks to use in cultivating the fields, the future is bleak even if the monsoon rains do come.

Response to the Famine

The Government of India has made tremendous efforts to move grain--wheat from North India and imported wheat--into the drought-affected areas. in the past India could turn to the U.S. for grain to be paid for on easy terms in rupees, under the Food for Peace Program, but now she must pay hard cash. She has contracted to import two million tons from the U.S., Canada, and Argentina for which she will lay out a fifth of her hard currency reserves.

(North America is at present the world's granary, with 51.6 million tons of the world's 63.7 million tons in its stockpile.)

CASA, the Church's Auxiliary for Social Action in New Delhi, has appealed to the WCC for help, and money channeled through the WCC has been used to feed hundreds of thousands of people through Food for Work programs (building roads, percolation tanks, irrigation wells, and leveling), and to make available well-digging equipment.

Church World Service has purchased over a million and one half pounds of wheat for shipment to India to supplement existing stocks of U.S. surplus foods in use there. A contribution of 60¢ will provide ten pounds of wheat for this program (a ration of ten pounds is given to one person for one month), and a gift of $1.00 will mean that three families may have some income for a day of work.

In Orissa State, Budh Singh, Director of North India's Rural Life Program, is helping oversee work projects giving assistance to some 25,000 persons. When he and his colleagues called on the Governor of Orissa State to discuss this work-relief program, the governor greeted them saying, "God has sent you to help us solve the problems of the hungry people."

The students and the staff of Ahmednagar College have responded to the crisis by organizing a collection of clothing and bread and distributing these to the villagers around Ahmednagar. A "seva mess" was organized on campus for those students from rural areas who could no longer make

adequate arrangements for their meals, and student volunteers helped to shop for, prepare, cook, and distribute food. A free clinic was also set up in a centrally-located village.

The Situation in Africa

In Africa, more than 30 million people living in Chad, Mali, Mauritania, Niger, Senegal, and Upper Volta have been hit by one of the worst droughts since Biblical times. Also affected are parts of Dahomey, Cameroun, Central African Republic, Ghana, Nigeria, and Togo.

After droughts lasting up to five years in places, the water level in West Africa has dropped between 50 and 100 feet in the affected area. The River Niger is at its lowest level in recorded history. Lake Chad has retreated up to 12 miles in places and has fallen 5 feet. According to the U.N. Food and Agriculture Organization, the Gross National Product of the six worst hit countries has been reduced by half.

In the African drought belt, an estimated one million people are at present short of food, and deaths from starvation are being reported. Between 20 and 40% of the cattle herds of Mauritania and Senegal, and between 10 and 20% of the herds in Chad and Niger, are already dead. In Mali, a million of the country's five million cattle have died.

Complete villages have been deserted. In Upper Volta, 800 people have died in an outbreak of measles largely attributed to their weakened condition. A million people in Upper Volta alone are reported to be migrating southward.

Response to the Famine

The European Economic Community has given aid totaling almost $2.5 million, and other commitments have come from China, Canada, Russia, Spain, and the U.S., which has committed $8 million, including 156,000 tons of food.

FLASH! (6/9/73) Heavy rain has come to West Africa and India. Relief agencies are trying to airlift seeds and relief supplies.

FAMILY PLANNING IN INDIA

After ten year's experience, Dr. Manfred Laun, medical director of the Evangelical Hospital in Khariar has found that sterilization (tubectomy) is the most acceptable method of birth control, and that people more readily accept family planning if the incentive is attractive enough.

Dr. Laun works through a large number of motivators who on their own spread the news about the services of the hospital in the field of family planning operations. For every patient they bring in to the hospital, the motivators receive a bonus of $1.00.

Woman undergoing tubectomy operations are paid $5.00. Because of the drought conditions, the hospital has agreed either to feed four persons for the time the patient is in the hospital (one week usually) or to give 10 kgs. of rice and 10 rupees in cash if the patient's relatives cook for themselves. This adds another $5.00 per patient.

The Government is committed to pay part of these costs, but this money has failed to come through. Since the hospital has not been reimbursed by the Government for the money it has advanced, program funds have now run out, and the family planning program at Khariar has come to a near halt.

I WAS HUNGRY. . .

I was hungry and you blamed it on
the communists.
I was hungry and you circled the
moon.
I was hungry and you told me to
wait.
I was hungry and you set up a
commission.
I was hungry and you said, "So were
my ancestors."
I was hungry and you said, "We don't
hire over 35."
I was hungry and you said, "God
helps those. . ."
I was hungry and you told me I
shouldn't be.
I was hungry and you told me machines
do that work now.
I was hungry and you had napalm bills
to pay.
I was hungry and you said, "The poor
are always with us."

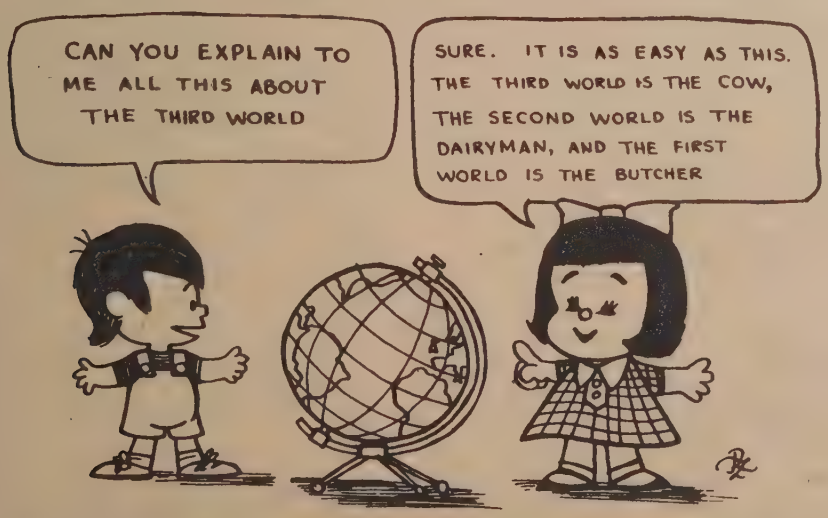
Lord, when did we see you hungry?

Matt. 25:37

THE UCBWM AND MULTI-NATIONAL CORPORATIONS

Many people feel that multi-national corporations represent the most significant new structure of the oikoumene (whole earth) alongside the U.S., the Christian church, and a network of international cultural organizations. What promise do they hold for moving us toward a global society? What threat do they provide in terms of new forms of imperialism and exploitation?

The UCBWM is now engaged in a major way with representatives of multi-national corporations, focusing on the social impact of investments. In the current series of annual meetings, the UCBWM has been active in interdenominational efforts with a dozen companies, and very directly through Howard Schomer (in concert with UCBHM, Pension Boards, and United Church Foundation) with Mobil, Ford, Honeywell, Newmont Mining, and Continental Oil. There has been encouragement from Mobil and Ford, ambiguity from Newmont and Conoco, and an impasse with Honeywell, so far.



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A LIFE-AND-DEATH BATTLE

by Anthony A. Carter,

Tokyo, Japan

In April of 1971, the Japanese government published in English a "National Report" on environmental pollution, planning to present it at the United Nations Conference on the Human Environment in Stockholm the next year.

The report, however, made no mention of the terrible dehumanization and sickness generated from Japan's soaring G.N.P. and the resultant environmental destruction. It was silent about the distorted bodies and destroyed minds resulting from mercury poisoning in Minamata Bay caused by one of Japan's large chemical firms. No mention was made of the vast food poisoning brought about by careless and uncaring pollution of rice oil by the agent PCB.

There was no space in the report for the fact that many children had been maimed or killed by arsenic that had been carelessly introduced into powered baby milk by a manufacturer whose only concern was greater profit. Nor was there any word about the extreme severity of the environmental damage in Japan, and how it was affecting the lives and health of many citizens in ways more severe than the world had ever known before.

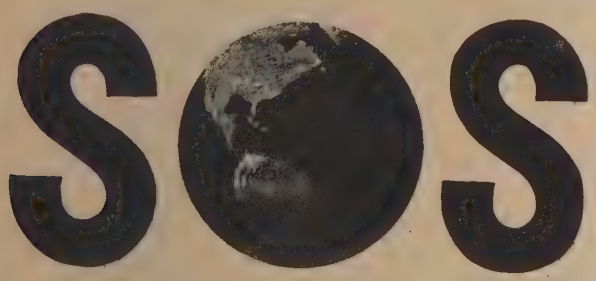
In January of 1972, a small citizens movement, Jishukoza (Independent Forum) decided that if the Japanese government was not able to address itself to the real problem of environmental disruption and its inhuman consequences, they would take up the task and write their own report to be distributed at the Stockholm conference in the summer of 1972.

Hearing that a citizens report was to be written, I called the offices of the movement to see if there was any way that I could help in translating or proof-reading. I was invited to become a member of the editorial committee and given the task of translating the report from Japanese into English. After the expenditure of many hours of time and hard work, the rather extensive 82 page citizens report, Polluted Japan, was completed and I was asked to introduce the report on Japanese national television.

As a result of my deepening involvement with the Independent Forum, I was subsequently invited to attend the Stockholm Conference with the Forum delegation to serve as an interpreter for the five members who were victims of pollution diseases. Three of the victims had been

poisoned by organic mercury introduced into the human environment by commercial chemical processes. One of them was a fifteen year old girl who had been poisoned while yet unborn because her pregnant mother had eaten sea food taken from the contaminated waters of the bay at Minamata City. Since mercury damages the central nervous system and the brain, her mind and body had been ruined for life. She had great difficulty walking; she could not speak well and had lost much of her hearing and sight. She was accompanied by her mother who had also been damaged by the mercury. A third victim of mercury poisoning was a young man of 36 who had lost most of his perambulatory coordination.

The two other pollution victims were young men who had been poisoned by the introduction of PCB (Polychlorinated Biphenyls) into a cooking oil commonly used in Japan. Because equipment for the manufacture of the oil had not been properly maintained, thousands of people in Japan had been poisoned by the PCB--their skin ruined, and internal organs partially destroyed--before the source of the poison was traced to the cooking oil.



In addition to these pollution disease victims there were several other professionals whose purpose in going to the conference was to tell the world the truth about dehumanizing realities of economic growth in Japan.

At the conference we had ample opportunity in the meetings to tell about the tragedy in Japan. Because ours was a story of destruction from loss of environmental viability the likes of which the world had never heard of before, it had a very powerful impact on the conference. The most powerful and important impact, however, was made on Japanese society through the coverage that was afforded us in the news media.

As a result of the work of the Independent Forum in preparation for, and participation in, the Stockholm conference, Japanese attitudes in relation to environmental quality began to change rapidly from uncaring apathy to support for more rigid environment quality control.

In fact, this particular citizens movement had such a great impact on the government that just before the conference in Stockholm, the Japanese government published a supplement to their original report which focused on the environmental pollution diseases that had been created.

Because the United Church of Christ, through the work of its missionaries, is involved in direct social change in Japan, the environmental quality of Japanese life, through citizen action, is now in the process of being improved.

"Love God," said Jesus, and "love your neighbor as yourself." "Who is my neighbor?" asked a lawyer. I ask that question, too. The answer I get? My neighbor is a child down the block whose lungs are poisoned by the exhaust from my car. My neighbor is a Japanese youth, crippled for life by cadmium poison spewed into Miamata Bay by a Japanese factory and whom I photograph with my Japanese camera. My neighbor is a Nigerian mother whose children stand in danger of sickness, hunger, poverty, and untimely death. And, as one person said at Stockholm, "Is not the neighbor Jesus commands us to love also some human yet to be born on earth?"

George S. Siudy, Jr.

COURAGEOUS EVANGELISM

Following is a true story about our Rector. After you read it you may want to rewrite the UCBWM definition of evangelism by adding the word "courageous": "Evangelism is courageous word and deed which testify to and participate in the acts of God in Jesus Christ...."

The 1960's were difficult years for Christians in Indonesia. You may recall that in 1966 the city of Makasar had seen six churches burn down. In that same year in Banjarmasin a plan was adopted to burn down the churches of the city. 30,000 youth would march in parade with torches. This plan was never carried out, for the commander of the armed forces here, the Panglima, opposed burnings. He was a Muslim.

But still in 1969 tension between the Muslim majority and the Christian minority was quite evident. A committee of 320 had been formed by the several recognized religions in Banjarmasin in order to resolve any differences: 300 Islam, 15 Protestant, 5 Catholic. Apparently the Muslims presented the Christians with a resolution to the effect that the Christians could not preach the Gospel to members of other recognized religions.

Pastor Pak Saloh, the moderator of the Banjarmasin Council of Churches, responded to this resolution in a sermon in one of the local churches the following Sunday. His text was Matthew 28:19: "Go therefore and make disciples." He said that Christians are duty-bound to preach the Gospel to all the world, but certainly they cannot force anyone to become Christian. This surely was a courageous act in light of the tension in the city and in light of the fact that Pastor Saloh was still weak from a major operation on his liver.

His sermon was misunderstood and his words were all taken out of context by the non-Christians. Headlines in three Jakarta newspapers stated that Christians had developed a significant campaign to convert the Muslims. The governor and the police chief of Banjarmasin backed up the reaction. Pak Saloh was interrogated by the police. He even received threats on his life. He was asked to make a public apology, but he replied that since he was the moderator of the area council of churches, all Christians of Banjarmasin would have to apologize, not just he.

Yet, not all Muslims were taking the radical stance. The Muslim party, Nahdatul Ulama in Banjarmasin, asked Pastor Saloh how many "troops" of youth he needed to march for him and back him up! Further, the Panglima also was opposed to any radical action and supported Saloh. So, the reaction died down after a while. No threats were carried out; no apology was made.

At Lebaran (the day ending the fasting period for Muslims) the faithful visit each other and ask each other for forgiveness for any past sins. Some Christians also visit Muslim friends at this time, say the traditional words, and shake hands in a kind of compact. Pak Saloh visited the Panglima at Lebaran right at the end of this tense period. He asked forgiveness in the usual way and was ready to shake hands when the Panglim perhaps out of awareness of all the recen stress, embraced him instead. Pastor Saloh says, "I had never been hugged by a Panglima before."

Michael L. Walker
Banjarmasin, Kalimantan

WELLESLEY NOTES

The UCBWM Board of Directors at its Wellesley meeting in May took the following actions:

1) Established a Proxy Committee (consisting of the chairman and one member of the Finance and Investment Committee, the chairman of the Social Strategy Committee, the executive vice president, and the treasurer) to vote stock proxies on shareholder actions initiated by others and to initiate such shareholder actions in the pursuance of social objectives.

2) Accepted the Staff Working Paper on the Status of Women and the UCBWM "as a general guideline, noting especially the opportunity for additional women clergy in the current (one-third laymen, one-third laywomen, and one-third clergy) allocation of places on the Corporation and Board of Directors.

3) Adopted a new formulation of Categories of Overseas Appointment: Individual (single person or one member of a couple serving for a stated term with a UCBWM-related program or institution, with the UCBWM being responsible for the salary and allowances) and Team (a couple when both are serving for a stated term with a UCBWM-related program or institution and whose responsibilities are approved by the UCBWM as being meaningfully related to Christian service, with the UCBWM being responsible for the salary and allowances).

4) Established a covenant relationship with a group of churches in the Northeast Massachusetts Association for the development of a three year pilot program of relationships between U.S. churches and ministries overseas.

5) Established a UCBWM Council of Theological Students to relate the UCBWM with UCC-related seminaries. The Council will be composed of one student from every UCC-related seminary.

6) Expressed gratitude to Dr. Cirilo A. Rigos for the insights, challenges, and joy he has brought to all who have been privileged to hear him or work with him during his year as a missionary to America and as a staff consultant, and to Mrs. Rigos for her understanding and support of his ministry with its extensive travel and for her own ministry with its gracious interpretation of the role of women in Asia.

7) Expressed appreciation to Rev. William G. Nelson for presenting the copyright of his inspiring new hymn "The Children of Men and the Children of God" to the Board.

BOOK REVIEWS

No Neutral Ground by Joel Carlson. Crowell, N.Y. 1973. 382 pp. $8.95.

The Right To Say No by Judith Todd. The Third Press. Joseph Okpaku Publishing Co., 44 Central Park West, New York, N.Y. 10025. 1972. 204 pp. $6.95.

Can whites speak for the blacks of Southern Africa? No, but two white Southern Africans have spoken eloquently for themselves. In No Neutral Ground, Joel Carlson, a defense lawyer for black South Africans, tells of his twenty-year struggle to secure justice and expose the barbarism of police-state laws and practices.

Judith Todd, the 29 year old daughter of former Rhodesian Prime Minister, Sir Garfield Todd, tells a similar story of police-state tactics but from the inside of a prison. Her book, The Right to Say No was published this year by The Third Press which also published Ndabaningi Sithole's, The Polygamist.

Both Joel Carlson and Judith Todd were born in Africa and have a deep commitment to the continent and its peoples. Yet, they are painfully aware that the chasm between white and black in Southern Africa is so wide that even personal commitment and acute sensitivity to the common humanity cannot eliminate the chasm. Judy Todd was the only white attending a meeting in an African area to consider the proposed settlement between Great Britain and the illegal Ian Smith regime. A police car arrived and she was called from the meeting. The white policeman asked her: "Have you got a permit to be here?"

"No, I haven't."

"Why not?" .....

"Well, I was born in an African area and a permit wasn't required for that."

"That doesn't make you an African." he said, and looked pleased with his observation.

Ms. Todd's book tells the intense story of Rhodesia in 1971 and 1972, focusing on the Pearce Commission hearings and especially on the five weeks she and her father spent in prison under solitary confinement without trial and without having been accused of any crime. She explains why the Blacks had the right to say "no" to the proposed settlement drawn up by Whites of Britain and Rhodesia, and how they exercised that right before the Pearce Commission.

The Right to Say No impels the reader to support the current attempts to repeal the Byrd Amendment by which the United States is breaking sanctions by importing chrome from Rhodesia.

Joel Carlson had time to filter his experience through a longer period of time and from a greater distance, since he has renounced his South African citizenship and is now teaching at N.Y.U. However, his involvement was just as deep as Ms. Todd's and, in fact, he succeeds better than she in transmitting the thoughts and feelings of the Africans. After having his house fired upon and having received bombs, Carlson decided to leave his homeland, but it was not simply for fear of his life or his family's safety:

"Furthermore, it became clear to me that my opposition to the regime, carried on within its framework, helped to maintain the status quo. The irony of the situation was that my work was assisting the regime to present an overall image, at home and overseas, of judicial integrity and a fair legal system. I was, in fact, part of the facade of democracy in South Africa. I began to think in earnest about leaving the country. In the past I had rejected the ideas I had entertained of living in exile, because I had been convinced that the work I was doing was worthwhile. This, however, was no longer true. The basic truth was that the structure of the system of South Africa was beyond repair. It was too rotten, too unjust, too cruel to be salvaged. The violence it perpetrated on people every day could be abolished only by overturning the regime, which then would have to be totally rebuilt."

Both these books reveal the dilemna, not only of white Southern Africans who are committed to African liberation, but of Americans who have the same commitment. There is no neutral ground, and yet we stand on different ground. In both these new books we get glimpses of the real communication and love which can bind people together in spite of the tragic separation caused by white fear and bigotry. These glimpses transform the reading of these books from what could be a depressing experience into inspiration.

Lawrence W. Henderson

Shine Where You Are: A Centenary History of Inanda Seminary, 1869-1969 by Agnes A. Wood. The Lovedale Press. 1972. 190 pp. $5.00. Paperback.

Rock-a My Soul. The Inanda Seminary Choralaires, 33 1/3 r.p.m. record or cassette. $7.50.

We keep saying that mission is a two-way street--we give and receive. In the past ten years, through the UCBWM, you have contributed about $1,000,000 to Inanda. Now you can receive information and inspiration from Inanda in two unique ways--through a book and record which bring, through history and song, the special flavor of this world-famous school.

Shine Where You Are, written by Agnes Wood (who worked at Inanda from 1929 to 1965), edited by Lavinia Scott, and dedicated to Inanda girls, tells the story of the first hundred years of Inanda's life. Friends of Inanda will be especially interested in the many photos of people and events through the past years. The profits go to Inanda.

Rock-a My Soul, brings fourteen numbers by the Choralaires, Inanda's singing group under the direction of Mrs. Darlene Aylard. The first eight are spirituals and American songs, and the last six traditional African songs, ending with "Nkosi Sikele'i Africa" (God Bless Africa).

The book, record, and cassette may be ordered from the Africa Office, UCBWM, 475 Riverside Dr., New York, N.Y. 10027.

Tales From a Tragic Land by Pamela Richard and William C. Winslow. UCBWM Press. New York, N.Y. 1973. 28 pp. Paperback. 20¢.

"Soweto--The Planned Ghetto," "Locked Out!", "Against the Odds," "Growing Up White," "Captives in Their Own Land," "Cutting Loose," "Why Rhodesian Blacks Said No"--these seven stories and six photos give a vivid impression of life in Southern Afirca. They come from the pen and camera of Pamela Richard and William Winslow of the UCC Office of Communication who visited Africa during the summer of 1972, The booklet may be ordered from the UCBWM, 475 Riverside Dr., New York, N.Y. 10027.

Hostages of War: Saigon's Political Prisoners by Holmes Brown and Don Luce. Indochina Mobile Education Project, 1322 18th St. N.W., Washington, D.C. 20036. 109 pp. $1.50 Paperback.

For the past several months U.S. newspapers and TV have given heavy coverage to the 588 American POW's who returned to the U.S. The same media, however, have had little interest in the 200,000 to 300,000 political prisoners detained by Saigon. For instance, two Frenchmen, recently released from 2½ years of captivity and torture in Saigon toured the U.S. in March. All the major TV networks and talk shows refused to interview them.

Hostages of War is the only book in print in English which deals with the problem of the political prisoners in South Vietnam. With chapters on the laws, police, process of justice, CO's, prison conditions, the Phoenix program, Con Son prison, and America's responsibility and the Saigon government, and full of both documentation and personal interviews by Don Luce, formerly director of International Voluntary Service in Vietnam and a WCC correspondent there, the book is an important resource for church members who are concerned about the greatest moral questions facing our country today.

The Social Impact of United Church of Christ Invested Funds: Report of the Four National Instrumentalities with Invested Funds. Howard Schomer, UCBWM, 475 Riverside Dr., New York, N.Y. 10027. 1973. 20 pp. 20¢ each.

The UCBWM, UCBHM, Pension Boards, and United Church Foundation manage assets of approximately $300,000,000. These four instrumentalities are coordinating their efforts to obtain beneficial social impact from their investments, jointly supporting this aspect of the work of the UCBWM World Issues Office.

This booklet describes what the four have learned so far about the role, goals, and effectiveness of the church-as-shareholder vis-a-vis mining industry in Namibi automobile industry in South Africa, oil industry in South Africa and Angola, and war production industry in the United Stat and what the four instrumentalities are do ing in 1973.

SHALOM AWARD

This year, students at Eden Theological Seminary in Webster Groves, Mo., chose the UCBWM as the recipient of their first annual Shalom Award. The award was made during this year's graduation proceedings and a tree was planted on the campus at a ceremony attended by students, faculty, and representatives of the UCBWM.

The award was conceived this year by Rev. Edward Long, a 1967 Master of Divinity graduate of Eden currently working on his Doctor of Ministry degree. He expressed a need for some official student recognition of the forces which are making significant contribution to peace between the peoples of the world.

Eden Seminary Student Caucus authorized a committee to create the award and choose a recipient. Nominations were received and the committee's structure required a consensus of the members and not just a majority vote. The consensus reached was that the UCBWM in some of its courageous stands and its continuing programs was the best recipient for Eden Seminary's first annual Shalom award.

DEVALUATION

In 1972 the United States devalued the dollar--and immediately our work overseas suffered a loss of about $146,000 in purchasing power. The February, 1973, devaluation also caused another loss in purchasing power of approximately the same amount.

Examples of loss to us are indicated in West Germany where (as of June 6, 1973) our missionary has had up to 25% loss in purchasing power since Jan. 1, 1972. In Japan since Jan. 1, 1971, the difference has been even greater--a 39% loss. These are only two examples, but other countries which have been affected are Ghana, Togo, Lebanon, Botswana, Indonesia, Italy, Hong Kong, India, Rhodesia, South Africa, and Angola.

MISSIONARY LONGEVITY

Become a missionary and live longer! This interesting hypothesis is suggested by the "In Memoriam" section of the 1972 Annual Report, just off the press.

Twenty of the twenty-one missionaries listed in the 1972 memorial section all lived into the 70-99 age range (the exception being a former short-termer who died at the age of 40 by her own hand). The average age of these twenty comes to 81.

This record is all the more remarkable when compared to that of the five corporate members listed there who lived to the age of 51, 51, 52, 62, and 71 (an average age of 57).

There are several possible explanations for this great difference:

1) Missionary service is the greatest work on earth, and the challenge, excitement, and satisfactions translate into long and full years.

2) Missionaries haven't had to breathe the smog, fumes, and pollution of the U.S. urban environment.

3) Missionaries don't have a chance to indulge in high calorie, high cholesterol eating habits.

4) Travel broadens--and lengthens--one. Missionary service gives one a world perspective which increases interest in current events.

5) Retired missionaries are so busy giving talks and showing pictures they don't have time to think about growing older.

THE PERSONNEL PICTURE

Some new June 1st statistics from the UCBWM Personnel Secretary give an interesting profile of the UCC missionary task force.

1) Where appointed missionaries are serving:

	Individuals	Individuals in Team Appointment	Associated Service	Total
Pacific	14	60	16	90
Near East	15	48	11	74
Africa	6	50	12	68
Southern Asia	7	30	3	40
Latin America	1	8	13	22
Europe	1	2	11	14
	44	198	66	308

2) Men and Women

Women	39	99	34	172 (55.8%)
Men	5	99	32	136 (44.2%
	44	198	66	308

3) Ordained missionaries: 68 (22.1%)

4) Non-white missionaries: 19 (6.2%)

5) Years of service (not including Associated Service):

	Total	Average
Pacific	953	12.9
Near East	819	13.0
Africa	724	12.9
Southern Asia	610	16.5
Latin America	93	10.3
Europe	26	8.7

6) Average age (not including Associated Service):

Near East	46.7
Africa	45.8
Southern Asia	45.6
Pacific	45.0
Latin America	41.7
Europe	40.7

7) Age groups (not including those in Associated Service):

	Africa	Europe	Latin America	Near East	Pacific	Southern Asia	UCBWM
65-69	2	0	0	2	2	0	6
60-64	2	1	0	8	5	4	20
55-59	7	0	0	12	7	6	32
50-54	9	0	1	6	10	2	28
45-49	12	0	3	10	10	9	44
40-44	10	0	1	7	18	6	42
35-39	9	0	4	1	9	6	29
30-34	1	1	0	11	8	4	25
25-29	4	1	0	6	4	0	15
20-24	0	0	0	0	1	0	1
Totals	56	3	9	63	74	37	242

On April 12, the UCBWM 16th floor family had a farewell luncheon for Edith Nelson upon her retirement after 11½ years as secretary to two executive vice presidents, Alford Carleton and David Stowe. Enjoying the special songs written for the occasion are Mary Carleton, David Stowe, Edith Nelson, and Alford Carleton.

ARRIVALS FROM THE FIELD

GHANA

Mrs. Barbara Alling, in mid-July after six years of service. Her husband, Guy, will remain until December in order to be of help to the African who will replace him as the executive secretary of the Ghana Hospital Association of Ghana.

Mr. and Mrs. David Desmond, in July for a three-month furlough. Mr. Desmond works as program assistant with the Evangelical Presbyterian Church; Mrs. Desmond is a nurse.

Dr. and Mrs. Michael Gass, for a four-month furlough in early August. Dr. Gass is a medical doctor at the Evangelical Presbyterain Church Hospital in Adidome.

Mr. and Mrs. John Howe, in June for a three-month furlough. The Howes are the houseparents of the Children's Hostel in Accra.

INDIA

Dr. Ruth Catton, in August for a 14-month furlough. Dr. Catton is the director of the medical work at Baitalpur, which is placing great emphasis on community health and family planning programs.

Rev. and Mrs. John Crozier, on August 5 for a 14-month furlough. Mr. Crozier distributes Christian literature among the villages in the Ahmednagar area, and Mrs. Crozier assists where possible in the Marathi Mission.

Miss Judith Crozier, in August, 1972 for a 14-month furlough. Miss Crozier is in educational work in Ahmednagar, developing programs of vocational guidance.

Mr. and Mrs. Charles Heineman, in August for a three-month furlough. They live in Madurai where Mr. Heineman works for AFPRO (Action for Food Production) drilling wells in villages. Mrs. Heineman does counseling work.

Miss Ruth Hofsteter, in April for a 14-month furlough. Miss Hofsteter is a nurse at the Evangelical Hospital at Khariar.

Rev. and Mrs. Gifford H. Towle, on June 1 after completing 35 years of service. Mr. and Mrs. Towle lived in Vadala where they worked in village development, including education, health, family planning and water resources development.

Mr. and Mrs. William K. Whitcomb, in June to do deputation work for the Stewardship Council for four months, followed by a six-month furlough. The Whitcombs live at Raipur where Mr. Whitcomb is manager of the Water Development Project related to Action for Food Production Program.

TURKEY

Mrs. Lilian Berton, on June 7 for a three-month furlough. Mrs. Berton is the administrative secretary at the Uskudar school and an active participant in the Uskudar Istanbul community.

Mr. and Mrs. William C. Amidon, on June 15 for a three-month furlough. The Amidons both teach art at the Tarsus Amerikan Koleji and Bill is also junior high dean and teaches English.

Mr. and Mrs. William A. Edmonds, on June 1 for a three-month furlough. Mr. Edmonds directs Redhouse Press in Istanbul and Mrs. Edmonds edits the Mission newsletter Dear Friends and carries various Mission and community responsibilities.

Mr. and Mrs. Helmer B. Ensrud, on July 2 after three years of service. Mr. Ensrud taught mathematics and Mrs. Ensrud, English, at the Izmir school.

Miss Isabel Hemingway, a nurse at the Talas Nute Clinic, for pre-retirement furlough in late July.

Miss Virginia Hileman, this summer after three years of service. Miss Hileman was the Director of Residence at the American Academy for Girls in Uskudar.

Mrs. Clara K. Klug, this summer after two years of service. Mrs. Klug taught art at the American Academy for Girls in Uskudar.

Rev. and Mrs. Alan R. McCain, on August 15 for a six-month furlough before taking a leave of absence. Mr. McCain has been vice-principal, senior high dean, and chairman of the English department. Mrs. McCain taught math, was Center Treasurer, and chairman of the devotional committee.

Miss Virginia Rogner, on June 29 after three years of service. Miss Rogner taught mathematics at the American Collegiate Institute in Izmir.

Rev. and Mrs. Harold Schoup, on March 19 for a six-month terminal furlough after 16 years of service. They lived in Istanbul where Mr. Schoup was Treasurer of the Near East Mission and Mrs. Schoup served as Mission pastor.

Mrs. Frances H. Warren, in July for two months' leave. Mrs. Warren is librarian at the Tarsus school and has extended her short term appointment to five years.

JAPAN

Rev. Herbert J. Beecken, in July, followed by Mrs. Beecken in August for three months' furlough. The Beeckens live in Tokyo where Mr. Beecken, UCBWM Field Representative, works with churches in West Tokyo.

Miss Audrey Gilg, an English teacher at Baika Gakuin in Osaka, in June for a three-month furlough.

Mr. and Mrs. Armin Kroehler, in May for a one-year furlough. Mr. Kroehler works at the Aizu Christian Rural Center in north-central Honshu and Mrs. Kroehler works with church women's groups. They will spend their year's furlough coordinating an Ecumenical Encounter involving Japanese laymen and pastors in churches in the Pacific Northwest.

DEPARTURES FOR THE FIELD

INDIA

Dr. and Mrs. Edward C. Riggs, on June 28 after a ten-month furlough. Dr. Riggs is engaged in the treatment of leprosy and T.B. and Mrs. Riggs is a nurse at the Christian Fellowship Hospital at Oddanchatram.

Miss Miriam E. Rogers, on June 15 after a 14-month furlough. Miss Rogers lives at Sholapur and is an educational advisor for mission schools in the area.

JAPAN

Rev. and Mrs. Alden E. Matthews, in December, 1972, after a six-and-a-half month furlough. They live in Mitaka, Western Tokyo where Mr. Matthews is English Secretary of the Council of Cooperation. Mrs. Matthews teaches an English class at the YWCA, helps edit the Japan Christian Quarterly, and works in the public relations office of the Council of Cooperation.

PHILIPPINES

Mr. and Mrs. Maynard W. Raycroft, in December, 1972 after a three-month furlough. The Raycrofts live in Davao City where Mr. Raycroft is administrator of Brokenshire Hospital.

Mrs. Maisie Van Vactor, in February after a six-month furlough. Mrs. Van Vactor and her husband Lloyd, live in Marawi where he is president of Dansalan College and she serves as librarian.

TURKEY

Miss Helen L. Morgan, on April 11 after a four-month furlough. During this furlough Miss Morgan, the principal at the Uskudar school, recruited teachers for the three schools in Turkey and spoke to church groups.

NEW APPOINTMENTS TO THE FIELD

HONDURAS

Dr. and Mrs. Harold K. Burch, on February 5 for three weeks of Contributed Service. Dr. Burch served as a dentist in the Pinalejo Rural Health program

Mrs. Lucille M. Crawford, on April 8 for three weeks of Contributed Service. She served as a bacteriologist in the clinic in Pinalejo.

Rev. and Mrs. Paul J. Flucke, in August for a five year term. Mr. and Mrs. Flucke will serve in the area of interpretation (writing, editing, reporting, analysis), possible counseling, and teaching.

INDIA

Mrs. Emily Ackland Crozier, in January to serve with her husband, Mr. John P. Crozier. Mrs. Crozier will assist where possible at the Marathi Mission.

JAPAN

Dr. and Mrs. Benjamin W. Fuson, in September for one year's Associated Service while Mr. Fuson serves as visitng professor of literature at Kobe College in Nishinomiya.

Charles and Elizabeth Hambrick-Stowe, on April 15 for two years' Associated Service. The Stowes will teach English and do student work at the Sendai Student Center.

Mrs. Ruth Marcia Mattox Renwick, in April for Associated Service as an English teacher at Kwassui Gakuin, Nagasaki.

Miss Oleta Ann Schmidt, in July for a three-year term to teach English at Kobe College in Nishinomiya.

MARSHALL ISLANDS

Rev. and Mrs. Elden M. Buck, as of January are recognized as being in Associated Service. Mr. Buck is serving at the Island Memorial Chapel on the Island of Kwajalein. The Bucks were American Board appointed missionaries to Micronesia for eleven years previously.

PHILIPPINES

Rev. and Mrs. Norman W. Shollenberger in June for three months' Contributed Service. Mr. Shollenberger will teach introductory philosophy and ethics at Dansalan College in Marawi and Mrs. Shollenberger, a nurse, will work in the Matsui-Spencer Clinic at Dansalan College.

RHODESIA

Mr. Gary L. Conrad, in January for three months' Contributed Service as a student intern at Willis F. Pierce Memorial Hospital at Mt. Silinda.

Dr. and Mrs. Crichton McNeil, in April for one year's Contributed Service. Dr. McNeil will assist in all phases of medicine, with the exception of surgery, at Willis F. Pierce Memorial Hospital.

SOUTH AFRICA

Dr. and Mrs. Robert H. Bryant, in August for one year's Contributed Service. Dr. Bryant will serve as visiting professor of systematic theology.

TURKEY

Dr. and Mrs. Howard Kaliher, in April for a three-year term. Dr. Kaliher will serve as physician and superintendent at the Azariah Smith Mrmorial Hospital in Gaziantep. Mrs. Kaliher, a nurse will work in the clinic and in community outreach.

Miss Willy P. Verhoeven, in March as a Near East Mission Associate. Miss Verhoeven, a nurse from the Dutch Reformed Church, has been serving at the Azariah Smith Memorial Hospital in Gaziantep since 1971.

ZAIRE

Mr. and Mrs. Millard D. Fuller, in January for at least two years' Associated Service. Mr. Fuller is serving with the Christian Church (Disciples) as the financial advisor and management training consultant to the Equator Province of the Eglise du Christ au Zaire.

CHANGES ON THE FIELD

TURKEY

Mr. Kenneth Berry, a teacher of mathematics at the Tarsus school for two years' Associated Service, has accepted a teaching position at Robert College in Istanbul beginning this fall.

PACIFIC

Mr. and Mrs. Ronald Fujiyoshi, formerly of Malaysia where they worked in a program of urban ministries and community organization, will continue their work in Japan, concentrating mainly on the Koreans. Currently in Bangkok, they will begin work in September after a short leave in Hawaii.

BIRTHS

To Mr. and Mrs. John Hoover, who are missionaries in the Philippines, a daughter, Hijasmin (which means "Jewel of Mindanao") on April 1, 1973.

MARRIAGES

Miss Pamela Trumbull, daughter of Mr. and Mrs. Howard W. Trumbull, who are missionaries in Gaborone, Botswana, and Mr. Steven Harrison on April 21, 1973 at the First Congregational United Church of Christ in St. Joseph, Michigan.

DEATHS

Miss Luella Marguerite Dunning, a missionary in Izmir, Turkey (9 months in 1944), and in Aleppo, Syria (1944-1947; 1955-1961) died April 12, 1973 in Claremont, Cal. at the age of 73.

Miss Dunning was a teacher at the Izmir school and was dean of the Girls' Division of Aleppo College.

Surviving is her sister, Mrs. Paul S. Johnson.

Dr. Luther Richardson Fowle, a missionary to Turkey (1911-1955) died in Stamford, Conn., April 5, 1973 at the age of 86.

During his 44 years in Turkey, Dr. Fowle served first as Assistant Treasurer to the Near East Mission, and later as Treasurer. Among his many accomplishments was the part he played in interpreting Turkey to America and America to Turkey. He was also a founder and honorary trustee of the Admiral Bristol Hospital in Istanbul, which, to a large part, owes its present modern hospital and school of nursing buildings to his planning and efforts.

Surviving are his widow, Mary; four sons, Curtis, Farnsworth, James, and Richardson; one daughter, Gale; one brother, Theodore; one sister, Mrs. Edward Clark; 11 grandchildren and one great-grandchild.

Mr. Merrill N. Isely, a missionary in Turkey (1920-1962), died March 7, 1973 in Pomona, Cal., at the age of 78.

Mr. Isely went to Turkey in 1920 to help reestablish Central Turkey College in Aintab after its complete disruption after World War I. In 1937 he became business manager of Azariah Smith Memorial Hospital in Gaziantep, Turkey and made great improvements there in procedures a and community activities such as work with the blind, reforestation, and Bible reading. Mr. Isley was instrumental in providing opportunities for the blind of Gaziantep to earn their own living. His interest in reforestation led to national reforestation projects and a hill in the Dukuk Baba Mountain was named "Aysli Tepe" - Isely Hill.

Surviving are his widow, Mildred; one son, William; two daughters, Mrs. Lee Hermsmeier and Mrs. James E. Mattox; and eight grandchildren.

Mrs. Effa S. Laubach, a missionary to the Philippines (1913-1948) died Marc 29, 1973 in Syracuse, N.Y., at the age of 90.

She served as a nurse in the Philippines with her husband, Dr. Frank Laubac who developed the "Each One Teach One" method of literacy training used in teaching millions to read and write.

Surviving is her son, Robert Laubach

Miss Lucia Edith Lyons, a missionar in Lintsing, China (1905-1909), Pangchua North China (1910-1912), Tehchow (1930-1942), and Tientsin, China (1946-1950) d April 21, 1973 at Pilgrim Place, Claremo Cal., at the age of 93.

Miss Lyons was a teacher in Lintsin China, and taught in the Girls' School in Pangchuang. In Tehchow and Tientsin her work was evangelistic in nature. Miss Lyons was made Emeritus Missionary in 19

Surviving is her brother, A.E. Lyon

Mrs. Berta S. McClintock, a staff member, died March 23, 1973 in Claremont Cal.

Mrs. McClintock served as Associate National Secretary of the Missions Counc of the Congregational Christian Churches National Secretary of Women's Work for the Missions Council and Executive Secretary of the National Fellowship of Congr gational Christian Women.

Miss Bertha Belle Morley, a missionary to Turkey (1912-1922; 1923-1929) and Greece (1922-1923; 1929-1941) died March 22, 1973 in Claremont, Cal., at the age of 94.

Miss Morley taught in Marsovan, Turkey, and in Izmir, Turkey. In Greece she was principal of the Girls' Department of Anatolia College in Saloniki. In 1945 Miss Morley was made an Emeritus Missionary of the Board.

Surviving are her nieces, Miss Harriet Morley, Miss Ruth Nutting, a nephew, Mr. J. Morley Nutting, a foster daughter, Mrs. Armen Bardizian and three foster sons, Mr. Tatios Kashian, Dr. S. James Kashian, and Mr. John J. Karbo.

Miss Sara B. Morse, a former staff member, died February 18, 1973 in Burlingame, Cal., at the age of 80.

Miss Morse was a secretary with the American Board of Commissioners for Foreign Mission for 47 years. She worked with Enoch Bell in the editorial department, Dorothy P. Cushing in the publicity Department, and with John Reuling in the Africa Regional office. She also assisted with the Missionary Herald.

Surviving are her sister, Miss Helen Morse, and two nieces, Mrs. Virginia Lund and Barbara Driscoll, and a nephew, Wendall S. King.

Mrs. Agnes Smyth (Kelsey) Shute, a former staff member, died February 15, 1973 in Hingham, Mass., at the age of 77.

Mrs. Shute was the Children and Young People's Secretary for the Women's Board of Mission in the Boston office and then, following the merger in 1927 of that Board and the American Board of Commissionars, continued on as secretary until approximately 1930. She was also a corporate member of the Board for six years.

Surviving are a son, Philip and a daughter, Gladys, and four grandchildren.

Rev. William Parsons Woodard, a missionary to Japan and Korea (1921-1942 and 1947-1967) died on February 20, 1973 in Pomona, Cal., at the age of 76.

Mr. Woodard was a Christian educator first serving in Sapporo among the Kumiai churches of the Hokkaido Association, giving special emphasis to Bible study, youth camps and to church-school teacher training conferences. He did similar work from 1930-1935 with the Kumiai churches throughout Korea with his headquarters in Seoul. At the Kumiai Church headquarters in Osaka 1935-1941, he served as Honorary Secretary with special duties related to church school teacher training, stewardship training and church surveys. He was the first missionary of the Board to be invited by an independent Japanese denomination to serve as headquarters staff secretary. Dr. Woodard published many articles on religions in newspapers, magazines, edited for a time the Japan Christian Year Book, and lectured extensively on Japanese religions.

Surving are his widow, Margaret, three sisters, Miss Bertha Woodard, Mrs. Lionel Skillman, Mrs. J.E. Fiske; one brother, Henry; one son, Richard; three daughters, Mrs. H. Arline Whyte, Mrs. Barry D. Karl and Mrs. Bulent Ezal.

STAFF CHANGES

Rev. Alfred C. Bartholomew, associate general secretary for service, became general secretary on January 1, 1973.

Rev. Paul R. Gregory, chairman of the mission division (as well as regional secretary for the Pacific area) became general secretary for mission on January 1, 1973.

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